# Some QUERIES concerning the *Order* and *Government* of the Church of CHRIST.

Query 1.

WHether CHRIST, *who is the Head, Lord, King,* &c. *hath not appointed a Spiritual Order and Government to be in his Church and Congregation?*

Qu. 2. *Whether a Spiritual Order and Government is not useful, profitable and necessary, for the well-being and right-managing of this Spiritual Body and Holy Society in the Faith and Life of our Lord Jesus Christ? In Natural Societies Natural Government and Order is profitable and necessary, and is not Spiritual Government as profitable and necessary in Spiritual Societies?*

Qu. 3. *Did not Christ give power of Government to his Apostles and Ministers, at the first publication of his everlasting Gospel? All Power was given him in Heaven and in Earth; and did not he who had all Power given him, give Power to his Apostles and Ministers to preach his everlasting Gospel to the World, to gather his Sheep out of the World, and to watch over them, oversee them, reprove, exhort, admonish, build up in the holy Faith, and cut off and cast out that which was unholy, and would dispute against, but not submit unto the Spirit, Life and Power of Truth?*

Qu. 4. *Did not Christ give them Gifts also answerable, Spirits of Discerning, that they might be Eyes to the Body; and quick Ears, that they might hear for the Body? For though the Lord hath given every one an Eye and an Ear, as to*

*themſelves ; yet every one is not made by the Lord an Eye or Ear unto the Body: but this is appointed for, and given to thoſe to whom the Lord pleaſes, who hath ordered all things wiſely, carefully and tenderly for the good of all.*

Qu. 5. *Were there not Titles given them ſuitable to their Offices and Services in this kind, as Paſtors or Shepherds after God's heart, according to the Promiſe of the New-Covenant, Overſeers or Biſhops, ſuch as watch for the Soul; ſuch as were not only to lay the Foundation, but alſo carry on the Building even to perfection, even till they were able to preſent the Gathered and quickned Souls a chaſt Virgin to Chriſt? and were they not to watch againſt, teſtifie againſt, and in the Power and Authority of the Lord to ſtrike at all that was contrary, and would endeavour to interrupt, overturn, and deſtroy their work, which was of, in, and from the Lord?*

Qu. 6. *Whether the Body and common Members of the Churches, were not to hearken to theſe* (He that knoweth God, heareth us, 1 *Joh.*4.6.) *to obey them in the Lord, to ſubmit to this Miniſtry, and their work in it, in the Lord, to receive the Word of Truth and holy Exhortations and Admonitions milked out by theſe to them from the Breaſt of Life? And were not they that did hearken and obey, commended? and were not the other that were not ſubjected, but ſlighted them and their Miniſtry and Authority, teſtified againſt as diſorderly and unruly?*

Qu. 7. *Were there not ſome reliques of this Order and Government all along the Apoſtacy, in the true Church and Miniſtry thereof? for there hath been a Church and a Miniſtry all along the Apoſtacy, bleſſed be the Name of the Lord, though not ſo viſible and outwardly glorious, as many (who have erred from the Spirit and way of Truth and are out of the holy Underſtanding) would make it. It is true, the Church hath been as in a Wilderneſs, deſolate, as a woman forſaken*

*ſaken, as a Widow, bereft of her Husband, ſtripped of her Children, her Viſage marred, her Witneſſes mourning, nothing of her beauty, former eſtate or glory, to be diſcerned or found out: yet all hath been preſerved in the root, and there have been ſome ſhootings and ſproutings of it forth, which have been inwardly felt by that which is of God in the heart, though not outwardly ſeen by mans eye. Thus the Witneſſes have had a Miniſtry, have had the Teſtimony of Jeſus, even the Spirit of Prophecy, all this dark night of Apoſtacy, and in it have ſpoken mourningly to the World, and to the captivated Souls, which that which was of God in his hath hearkned to, and there hath been a bowing and ſubjection of ſpirit in the Lord. O reade this, and praiſe the Name of the Lord for his mercy to his in former generations, ye who are now gathered into his pure Light and living Power, from whom the Night is paſt, and on whom the Day, the everlaſting Day-ſpring from on high is riſen.*

Qu. 8. *After the Apoſtacy, doth not God renew his Commiſſion, and ſend forth his Angel (for they are all but one) to preach his everlaſting Goſpel? and doth not he give them power to preach to the World, and to gather thoſe, that hear the everlaſting Voice through them, into Holy Aſſemblies, ſeparated in ſpirit, nature and appearance from the World? and have they not authority and gifts as well to build up as to plant? and ought not thoſe that are gathered by them, as well to be ſubject to the Light, Spirit, Power and Authority of the Lord in them, as the former to the former Miniſters of the Lord? O that the World knew them, O that the World knew the appearance of God in them! ſurely then they would bow to the Word of Truth and the glorious appearance thereof, and happineſs both inward and outward would break forth upon the Earth. There would be no more miſery, ſorrow nor diſtreſs in Nations, if the Diſpenſations of Life from God had but their courſe in*

*the Earth; yea Nations and Perſons, that are now deadly ſick, would ſoon be healed, did they but eat of the Leaves of the Tree of Life, which are appointed by God for their healing, and can eaſily heal thoſe wounds and repair thoſe breaches, which the wiſdom or counſels of man cannot heal or repair. And O that they that are gathered might keep and be preſerved in that ſenſe and ſubjection, which they had and received from the Lord in the day of their Convincement. O how beautifull, how precious, how glorious was the Miniſtry and Miniſters of God in their eye then! And to thoſe that are ſtill there, they are ſtill precious; and to thoſe that grow there, they are yet more precious. But thoſe that enter into, or are enſnared in another thing, which leadeth from the true Spirit, loſe the ſight and ſence which they then had, and inſtead thereof are filled with prejudices and wiſe reaſonings, which to them may ſeem very ſtrong and undeniable, though Truth and the true ſpiritual eye, ſenſe and underſtanding eaſily pierces through them, and preſerveth thoſe, who abide ſingle in it, to the Lord.*

Now againſt this holy Order and Government appointed by God, there may ariſe in ſome hearts ſome ſuch Objections as theſe following.

Object. 1. *But is not this a turning away from the meaſure of Life in a mans own veſſel, to another mans meaſure?*

*Anſw.* Waiting on God in his Ordinances and Appointments, and upon the Miniſtry which he hath ſet up, the meaſure of Life in him teacheth; and it is not a turning from the meaſure, but a ſubjecting to the Lord in the meaſure of his Life, ſo to teach and do. The meaſure of his Life taught me thus to do at firſt, and teacheth me to do ſo ſtill; and will teach ſo ſtill, all that hearken to it. It did not teach ſubjection in the Apoſtles dayes to the Miniſtry then,

then, and another thing now to the Miniſtry now. But Chriſt is the ſame to day as yeſterday; his Life the ſame, his Spirit the ſame, its Doctrine and Teaching the ſame: and that of God, in the Conſcience within, anſwers the pure Voice, when it comes to the Ear without. If Life ſpeak in one Veſſel, and its voice be not heard or owned by another Veſſel, the pure Ear (in that other Veſſel) is not at that time open; but there is ſomewhat there that obſtructs. And if the pure Ear of the Sheep be not open to hear the Voice of the Shepherd, but it be accounted ſtrange: it is much, if the other Ear in that Veſſel be not opened to hear the Voice of the Stranger, and to look upon it as the Voice of the Shepherd, it agreeing with that and anſwering to that, which now goeth for the Voice of the Meaſure of Life in that Heart. He that hath an ear, let him hear: for it is eaſie being taken in this ſnare, and the danger thereof is very great.

Object. 2. *Is not the leaſt meaſure of Life in any veſſel, (if ſubjected to, waited on and believed in) ſufficient to inſtruct and build up into a perfect man in God?*

*Anſw.* The ſufficiency of the Grace of God, turned to and waited upon, there is nothing in my heart either to undervalue my ſelf, or to teach others ſo to do: Nor, when God did appoint a Miniſtry to gather and build up his Church, do I believe he did intend therein to undervalue the ſufficiency of his Grace: Yea, I verily believe, that the Grace of God turned and hearkened to, and followed by any Soul in the darkeſt part of the Earth, hath ſufficiency in it to ſave, and will ſave that Soul, though there be none outwardly to miniſter to it or help it. Yet this I alſo believe, That as there is a ſufficiency in every meaſure of life, to the Work God hath appointed for that meaſure: ſo

there

there is a greater ſufficiency in the growth and fuller proportion of Life; and the leſſer, the weaker, the poor, the afflicted, the babes are to be helped by the ſtronger, eſpecially in their darkneſſes, afflictions, temptations, &c. And ſo the greater and ſtronger in the Life, Spirit and Power of the Lord, is a ſtrength and bleſſing to the weaker, which the weaker making uſe of in the guidance of the Spirit of the Lord (in the ſence and benefit of the ſweet help and relief which often the Lord pleaſeth to give forth thereby) will find juſt cauſe and be often drawn to bleſſe the Name of the Lord for.

The meaſure of Life in the Veſſel, teacheth to ſubject to the Spirit of the Lord and his Life in others, which the meaſure of Life in any never refuſeth, but ſtill knoweth (when awake and living in the Veſſel) its own, and hath (at leaſt) a ſecret ſenſe of it and unity with it. But that which pretends to ſet up the meaſure of Life as a Teacher, otherwiſe than God hath appointed, and in oppoſition to the Teaching and Miniſtry which he hath appointed, and to his Gift in thoſe Veſſels, which is as well for the building up and perfecting of the Body, as for the gathering: That is another thing in that Veſſel that doth ſo, than the meaſure of Life; another Spirit, another Nature, another Ear than that, that firſt heard. And though it ſeem to cry up the ſufficiency of the meaſure of Life, and to plead for that (and perhaps the creature thinks it is really ſo:) yet that is not the intent of the Spirit in the Veſſel, but to cry up it ſelf, and to make its voice go for the Voice of the Meaſure of Life: and ſo ſuch err from the Faith, the Truth, the Spirit, the meaſure of Life, and are in the nature, ſpirit and meaſure of another thing, which is indeed Death, though they ſee it not, but look upon themſelves

as

as gloriouſly living, and abiding in the pure Doctrine and Principle above others.

Now to help theſe a little out of the ſnares and deep entanglements of the Enemy, if the Lord pleaſe, I would earneſtly preſs the conſideration of this upon them. Did not the Apoſtles preach up the Meaſure of Life, the Grace of God in their day, Chriſt within, the Word of Faith nigh in the mouth and heart, the Anointing within, its ſufficiency to teach all things, &c. and yet did they ſo preach it, as to overthrow the Miniſtry, or their Gifts or Service, either towards them that were without or them that were within? Had they not power over them in the Lord? were they not to teach them, to inſtruct them, to build them up in the holy Faith, and alſo to watch againſt Wolves and devouring Spirits, which would ſtrive to enter the Flock in Sheeps clothing (and as Preachers of Righteouſneſs) to make a prey of the Innocent Life in the Upright-hearted, if poſſible.

Object. 3. *But thoſe who have miniſtred from the Lord, and whoſe Miniſtry I have felt and owned, and in the diſtreſs and affliction of my ſoul have had recourſe to, hoping that they might have a ſenſe of my condition and give me proper advice; yet they (inſtead thereof) have turned me to his Witneſs that wounded me, counſelling me to wait on the Lord there: and have they not alſo told us, That if they themſelves ſhould turn from the things they have declared, this Truth would abide for ever, to wit, that man is to keep to the meaſure of Life in his own particular?*

*Anſw.* It is true, A man is to keep to the Meaſure of Life in his own particular. They taught this then: they teach it now. We practiſed it then: we are to practiſe it now. In this Meaſure of Life we received them then:

and

and in this Measure of Life (if we abide still in it) we shall receive them now, and feel their growth in the Ability, Gift, and Power of the Lord.

And when any come to them for advice, they are to wait on the Lord to feel in him their state who come, and to give forth what the Lord gives them; Whether word from the Lord to the party concerning his state, or directions to retire in and wait for his more immediate assurance in their own measures. For, when we feel the Presence and mighty Power of God in them, we are too apt to look at them; and then a word may come (proper to our estates) to recall us to retire to our measure. And when we feel immediate relief from the Lord and his appearing to us, in our retiredness in our own spirits, then we may be apt to despise the gifts and service of others; and then another *word* may come from them, proper to our state then, to warn us not to despise Prophesying, or the Gifts, Power and Authority of Life in others. Now both these are proper, usefull and weighty in their seasons, when given forth by the Spirit of the Lord. Nor are they contradictory one to the other, but subservient in their seasons and places, which that which is of God feels; but that which is erred from God, and joyned to another (under a false representation and belief of things) feels not; but finds a seeming difference, and sets them at variance one with another, as if they could not stand together. And this is the false nature, the false spirit, the false appearance of life, which appears as if it were the Measure of the pure true Life, but is not. This is the false Woman, the false Wisdom, whose heart is as snares and nets, and her hands bands: who so pleaseth God (abiding in the Measure of his Truth) shall escape her; but the sinner (that departs there-

therefrom) ſhall be taken by her. Therefore fear the Lord, come to that which firſt convinced; to the firſt Truth, to the firſt Senſe, to the firſt Love &c. and all theſe Imaginations of the mind, and ſubtile devices of the Enemy will fly away, and thy poor entangled Soul be delivered, as a Bird out of the ſnare of the Fowler.

If the Enemy ſhould directly cry out againſt God, or his Chriſt, or his Grace, or the Meaſure of his Truth, he would eaſily be eſpied and turned from. Therefore he teacheth to cry up theſe in a wrong ſpirit and judgment, and after a wrong manner, to undermine, betray and lead the heart from that ſecretly, which openly it would never hear any thing againſt. Now thoſe that are thus deceived, are exceedingly to be pittied, and their deliverance from their entanglements and captivities to be breathed after and waited for. For I may ſay in truth and upright ſence of heart, There are many that look towards *Sion*, who yet are ignorant of the devices and ſlights of Satan, to entangle them in their way; and ſome are caught in his ſnares (like fooliſh Birds catching at the chaff, which makes the bigger ſhew, inſtead of the Wheat) loſing the Subſtance for a ſhadow; the Life and Power in the heart, for a Notion and Conceit in the brain. And theſe are wiſe in their own eyes, ſo that indeed it is very hard to reach or recover them; yea much harder than it was at firſt, becauſe they are become more rooted and ſetled in the wrong ground (yea in a worſe earth) than they were, when they were firſt reached to by the Power of Truth. Yet over theſe there is a deep Lamentation, and for theſe a ſore Travel, which the Lord God bleſs and proſper for their recovery unto that, from which through miſtake they have erred.

Object. 4. *If any man hath received a gift of Miniſtry,*

*he hath received it of the Lord: and its end being to gather to the Lord, they that by it are gathered are to be delivered up to the Lord, that he as King, Priest and Prophet may govern, &c.*

*Answ.* The end of the Ministry is not only to gather, but also to preserve and build up what is gathered, even to perfection. And the Soul being (especially at first, if not for a long time) weak and babish, not so fully acquainted with the measure of Life (having had but some touches and demonstrations of it, but not being gathered fully into it, nor rooted and setled in it) I say the Soul in this state, hath as much need of the Ministry to preserve, direct and watch over it in the Truth, as to gather it out of the World. Therefore the Father, in his tender mercy and love, hath appointed those who are grown in his Life (and in the power and authority of his Spirit) to oversee, watch over, instruct and take care of the Flock, so as they may give to him an account of their Souls: and in their care, diligence and faithfulness, they are owned and blessed of the Lord; and the other in their holy fear, reverence and subjection. Now this is right Order from God, wherein the safety of the Flock consists: but out of this is danger and confusion, which the Measure of Life teacheth to avoid.

Object. 5. *But in a Case of doubt or difference, which shall be the Judge; the Measure of Life within, or the Testimony of others without? Shall I judge, as I feel the thing, in the measure of my own Life? or shall I submit to others against my own sense and judgment, because I have an esteem of them, as being much above me in the growth, sense and understanding of truth?*

*Answ.* It is a great matter to judge aright, and to discern and know the Measure of Truth (the voice, motion and judgment thereof) from all the Enemies false appearances, and from all the deceits of the heart. This is most certain

certain, *Jeruſalem* (the Heavenly-Building, the Church of the Firſt-born) is at unity with it ſelf. Truth is pure, eternal, unchangable, alwayes the ſame; the ſame in every Member, in every Veſſel throughout the whole Body. And this I may ſay concerning its appearance in this our Age, Was ever the like Unity known and brought forth ſince the dayes of the Apoſtles? how hath the Spirit been *One*, the Demonſtration and Teſtimony of Truth *One*, the Doctrine *One*, the Converſation and Practices *One in us all!* Why, or how ſo? Becauſe we have had our begetting, birth and teaching from the ſame Life, the ſame Spitit; (the ſame Fountain ſpringing up and opening in us all, that have been gathered into its Nature and Power.) Now from this Fountain, from this Spring of Life, never iſſueth any thing that is contrary to the Life in any. Therefore if there appear a contrariety, there muſt be a waiting to feel who is erred from, or at leaſt not yet fully gathered into the Meaſure of Life. And ſuch as are of an inferiour ſtature and growth in the Body, are (in an eſpecial manner) to watch and wait in ſobriety and fear, till the Lord clear up and make things manifeſt; & likewiſe in the mean time, to take heed of an haſty concluding, according to what riſeth up in the underſtanding or judgement (though with never ſo great a ſeeming clearneſs and ſatisfaction) as if it muſt needs be of and from the Life in the Veſſel.

It is not an eaſie matter, in all caſes clearly and underſtandingly to diſcern the Voice of the Shepherd, the Motions of God's Spirit, and certainly to diſtinguiſh the Meaſure of Life from all other Voices, Motions and Appearances whatſoever. Through much growth in the Truth, through much waiting on the Lord, through much Fear and Trembling, through much Sobriety and Meekneſs,

through much exerciſe of the Senſes this is at length given and obtained. And yet there is a preſervation in the mean time, to that which is lowly and ſubmiſſive, looking up to the Lord continually, and not truſting to its own underſtanding, ſenſe and judgment. But that which is haſty and confident, and ſo ready to plead for its own ſenſe and judgment, according to the meaſure of Life, as it calls it; That is commonly out, entred into the erring ſpirit, pleading and contending for it knows not what, and is very apt to judge and condemn others in that very reſpect, wherein it ſelf is moſt juſtly and righteouſly judged and condemned by the Lord, even by his pure Life and Spirit in his People.

This then is in my heart, to ſay in ſhort to this objection. Let the meaſure of Life judge freely in thee at any time concerning any thing: and that judgment will ſtand for ever. But be thou wary, wait on the Lord, that thou mayeſt be ſure thou doſt not miſtake in thy own particular, calling that Life, which the Lord and his People know to be otherwiſe. For if ſo, thou departeſt from the unity and bond of the Spirit, and from the true Senſe and Judgment, and giveſt Deceit an advantage over thee, even to lay a foundation of deſtroying thee. Likewiſe thoſe who are to watch over thee in the Lord (to lay his Truth before thee, to exhort and reprove thee, as occaſion is) that they may give an account of thy Soul to him, cannot do it with joy and rejoycing in his preſence, but with grief and lamentation of heart, which is not at all profitable, but very unprofitable for thee.

Now, for a cloſe, There are ſome conſiderations ſpringing up in my heart concerning *Unity*, which I find drawings here to annex, in true love and tenderneſs, for the uſe and ſervice of others; which are as follow. 1. Unity

1. Unity in the Spiritual Body, which is gathered into and knit together in the pure Life, is a moſt natural and comely thing. Yea, it is exceeding lovely to find all that are of the Lord, of one heart, of one mind, of one judgement, in one way of practice and order in all things.

2. The Lord is to be waited upon for the bringing forth of this in the Body: that as there is a foundation of it laid in all (the Life and Spirit being one in all:) ſo all may be brought by him into the true and full oneneſs.

3. The Lord is to be acknowledged and praiſed in the bringing of it forth (ſo far as it is brought forth) and to be waited upon for the further perfecting of it.

4. A Watch is to be kept (throughout the whole Body, and in every heart) for the preſerving of it, ſo far as it is brought forth: that the Enemy by no device or ſubtilty cauſe diſunion or difference in any reſpect, wherein there was once a true unity and oneneſs. For the Enemy will watch to divide: and if he be not watched againſt, in that which is able to diſcover and keep him out, by ſome device or other he will take his advantage to make a rent (in thoſe that are not watchful) from the pure Truth and Unity of Life in the Body. For he that in the leaſt thing rents from the Body (in any reſpect or particular, which was brought forth by the Life) he in that reſpect hearkens to another ſpirit (even the dividing ſpirit) and by its inſtigation rents from the Life it ſelf, and ſo doth not keep his habitation, nor his unity with that which abides in its habitation.

Now it is alſo in my heart (for the perfecting of this cloſe) to mention a few things (in the ſame love and tenderneſs) which I have found helpful to me towards the preſerving of me in unity with the Body. Perhaps it may pleaſe the Lord to refreſh ſome others by the mention of them,

and

and to make them uſefull and helpfull to them alſo.

1. The firſt is, *The pure Fear of the Lord.* This poizeth and guardeth the mind, keeping down fleſhly confidence and conceitedneſs (which is very apt to ſpring up) making it wary and conſiderate either of what it receives or rejects, of what it practiſeth or forbeareth practiſing, cauſing it to wait much, try much, and conſult much with the Lord, and with his Miniſters and People, and preſerves out of that ſuddenneſs and inconſiderateneſs of ſpirit, at which the Enemy often enters. For Truth is weighty, and will bear trial; and the more it is tried in the ballance, the more manifeſt its nature and ways appear: but the Enemies appearances and likeneſſes are not ſo, but their deceit by a thorow trial comes to be made manifeſt.

2. The ſecond is, *Humility of heart.* This is very precious and of a preſerving nature. Yea in this ſtate the Lord helpeth and teacheth, and the Soul alſo (in this ſtate) is fit to receive the help and teachings of the Lord. That which is lifted up and conceited (ready to juſtifie its own way, and condemn even the whole Body) is neither fit to be taught by the Lord, nor doth the Lord delight (but rather diſdain) to teach it. And ſo not being taught by him, it muſt needs be liable to err, yea to hearken to that ſpirit, whoſe voice is more pleaſing and ſuitable to the erring mind, than the Lord's Voice is.

3. A third great help, which in the tender mercy of the Lord I have had experience of, is, *Sobriety of Judgment.* Not to value or ſet up mine own Judgment, or that which I account the Judgment of Life in me, above the Judgement of others, or that which is indeed Life in others. For the Lord hath appeared to others, as well as to me: yea, there are others, who are in the growth of his Truth, and

in

in the purity and dominion of his Life far beyond me. Now for me to ſet up, or hold forth a ſenſe or judgment of a thing in oppoſition to them; this is out of the ſobriety which is of the Truth. Therefore in ſuch caſes I am to retire, and fear before the Lord, and wait upon him for a clear diſcerning and ſence of his Truth, in the unity and demonſtration of his Spirit with others, who are of him and ſee in him. And this will prevent the rents, which the want of this Sobriety may occaſion.

4. The laſt thing which I have now to mention, is, *Tenderneſs, meekneſs, coolneſs and ſtilneſs of ſpirit.* I wrap up theſe together, becauſe they are much of a nature, and go much together. Theſe are of an uniting preſerving nature. He that differs and divides from the Body, cannot be thus: and he that is thus, cannot rend or divide. Thus is the pure heavenly Wiſdom, which is peaceable and keepeth the peace. But the other wiſdom is rough, ſtiff, hard, clamourous, ready to take offence, ready to give offence; exceeding deep in the juſtification of it ſelf, exceeding deep in the condemnation of others, and dares (in this temper) appeal to the Lord, as if it were right in its wayes, but wronged by others; as if it did abide in the meaſure of his Truth and Life, which others are departed from. And how can it be otherwiſe: how can the wrong eye, the wrong ſpirit, the wrong wiſdom, but judge wrong; juſtifying the wrong practices, and condemning the right? But ſuch ſhall find (if they come to the true Touchſtone, even the Meaſure of Life indeed) that they are not in the true Tenderneſs, which proceeds from the Life, in the true Meekneſſe and Gentleneſſe, in the true Coolneſſe and Stilneſſe: but rather in the Reaſonings, Noiſes, Clamours and Diſturbances which ariſe from another ſpirit, mind and nature,

nature, than that which is of the Truth. And in coming back from this wiſdom to the *pure Wiſdom*, from the pretended meaſure of life to the *true Meaſure*, and becoming tender, meek, cool and ſtill in it, they ſhall there feel their error from the Spirit and Power of the Lord, and therein own their Condemnation therefor from him, and alſo juſtifie them who have abode in the Power, and been guided by the Spirit and pure Meaſure of Life, which is from God and in God, while they have departed from it. For though the ſpirit of Error (wherewith they have been deceived and entangled) hath made them believe, that they have faithfully abode in the Principle and Doctrine of Truth, while others have departed; yet that will ſoon vaniſh, as Truth comes again to be felt and heard ſpeak in them, and the Meaſure of Life to live again in them, and to redeem them afreſh into its holy Nature and pure living Sence. And bleſſed is he who is not deceived, about Truth, but is of the *pure Nature*, and in the *pure Power* of it: in whom the *true Eye* ſees, the *true Ear* hears, the *true Heart* underſtands; who is of a *right Spirit*, and walketh *uprightly* before the Lord and among his People. The bleſſing of the Seed, the peace, comfort, and joy which is from the moſt High, ſhall deſcend upon him, fill his veſſel and continue with him, to the ſatisfying of his heart and the overflowing of his cup, in the midſt of his Brethren, and in the very ſight of his Enemies. *The Lord God of his tender mercy, who is the great Shepherd of the Sheep, watch over, preſerve and mightily defend all his, from all devouring ſpirits, and inward devices and deceits of the Enemy; carrying on and perfecting the work of his Goodneſs, Love and Mercy in them, to his own glorious, eternal, everlaſting Praiſe. Amen.*

Written by *Iſaac Penington* in *Alisbury Priſon.*